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MISCELLANY

An American Martyrology

If it were as easy today to obtain the honor of the altars as it was a thousand years ago, the calendars of all the dioceses of the United States would show many feasts of local saints, martyrs, confessors and virgins. Since, however, the right of beatification and canonization has been reserved, first to Councils (in the 11th century), then to the Holy See exclusively (in 1634), the complicated mode of procedure has made canonizations rare occurrences in countries not belonging to the Latin races; yet the time may not be far distant when even the United States and Canada will kneel at the altars of duly canonized American Saints.

The American Martyrology which we have compiled, aims at giving the names of those Christian heroes who have died for Christ or for some Christian virtue, whilst laboring within the limits of the United States, or of those who have some special relation to them. This rule excludes the great heroes of Canada, Fathers Brebeuf, Lallemand, etc., who never set foot on United States territory.

We have found three lists of American Martyrs: one in the *Catholic Encyclopedia* (vol. x, p. 390), another in the *American Catholic Historical Researches* (October 1906, p. 332) and a third, revised list, in the same publication (January, 1907, p. 75). These three lists simply give in chronological order the names of the martyrs and the dates and places of their martyrdom. Our present Martyrology follows the order of the Calendar and adds to the names a short sketch of the life of each martyr, as far as particulars are known. Where the date of death is unknown, we arbitrarily assigned a day, marking it with an asterisk.

We have added to the names of these martyrs those of the Venerable Servants of God whose process of beatification has, in some way, been inaugurated, *e.g.*, Junipero Serra, Bishop Neumann, Madame Duchesne and others. The terms "martyr," "confessor" and "virgin" are used merely from convenience, it being understood that no official act of the Church authorizes the application of these terms to any of the missionaries or to their converts.

Our principal sources have been SHEA, *Catholic Missions amongst the Indian Tribes of the United States*, New York, 1855; ID. *The Catholic Church in Colonial Days*, New York, 1886; and CAMPBELL, *Pioneer Priests of North America*, New York, 1910. We have also freely used HAMMER, *Die Franziskaner in den Ver. Staaten Nordamerikas*, Cologne, 1892. Where the source is not given after the sketch, the information is taken from Shea; in fact, both of his works were used for nearly every sketch.

JANUARY 4. At Emmitsburg, Maryland, the memory of *Mother Elizabeth Ann Seton*, Foundress and first Superior of the Sisters of Charity in the United States. She was born at New York, August 28, 1774, of non-Catholic parents and married on January 25, 1794, to Wm. Magee Seton, by the Anglican Bishop Prevost. After the death of her husband, she was received into the Church by Father Matthew O'Brien at St. Peter's Church, New York, on March

14, 1805. (This was not Ash Wednesday, but the Thursday after the second Sunday of Lent). With her three daughters she, after many privations, opened a school for girls, next to the chapel of St. Mary's Seminary, Baltimore, where her sons were being educated. When postulants arrived, Mother Seton took vows privately before Archbishop Carroll and, in 1808, the community was transferred to Emmitsburg. The rule was approved by Archbishop Carroll in January, 1812, when Mother Seton was also elected first superior. With 18 sisters she made her solemn vows on July 19, 1813. The Fathers Superior of the community were the Sulpicians, Fathers Dubourg, Davis, and Dubois. Great spiritual desolation purified her soul during a great portion of her religious life, but she cheerfully took the royal road of the cross. She died of a pulmonary affection, January 4, 1821. In 1880 Cardinal (then Archbishop) Gibbons urged that steps be taken towards her canonization. The results of the official inquiries were placed in the hands of the postulator of the cause on June 7, 1911. Her community of Emmitsburg was incorporated into the Congregation of the Vincentian Sisters of Paris in 1850. *Cath. Encycl.*, Vol. xiii, 739. SADLER, *Elizabeth Seton*, New York, 1905.

JANUARY 5. At Philadelphia, Pa., the memory of the Servant of God, Bishop *John Nepomucene Neumann, C.S.S.R.* He was born at Praschitz, Bohemia, March 28, 1811. Directly before ordination he left Bohemia to consecrate himself to the American missions. He landed at New York, June 2, 1836, was incardinated and ordained by Bishop Dubois (June 25) and sent to western New York (Buffalo, etc.). In 1840 he entered the Redemptorist Congregation and was the first of its members professed in America (January 16, 1842). After having built St. Philomena's Church at Pittsburgh, he was made vice-provincial of the Redemptorists in America (1846). In 1852 Pius IX commanded him to accept the bishopric of Philadelphia; he was consecrated March 28, 1852. One of his first acts was to provide for Catholic schools. Noted for his devotion to the Blessed Sacrament, he was the first American Bishop to introduce the Forty Hours' Devotion into his diocese (1853). He died at Philadelphia, January 5, 1860, and was buried in a vault before the altar in a lower chapel of St. Peter's Redemptorist Church, Philadelphia. On December 15, 1896, he received the title of "Venerable," and the acts of the process of his beatification are now under consideration. *Cath. Encycl.*, Vol. x, p. 773. Berger, *Leben und Wirken*. New York, 1883.

JANUARY 25. At Patali, in the country of the Apalache Indians, Florida, the memory of the Franciscan missionaries *Juan de Parga* and *Marcos Delgado*, Martyrs. When during the war of Spanish succession Governor Moore of South Carolina with his Apalachicola allies invaded Florida and marched into the Apalache country to sell the Indian converts as slaves, Father Juan de Parga, the missionary of Patali, addressed the Indians, urging them to fight bravely, for God's holy law, as no death could be more glorious than to perish for the faith and truth. After the unfortunate battle of Ayubale, Father Parga, under the eyes of Moore, was burned by the Indians at the stake, beheaded and his leg cut off. Another Religious, Marcos Delgado, endeavoring to save Father Parga, was slain, January 25, 1704. They were buried at Ybitacucho. SHEA, Vol. i, p. 461.

*JANUARY 26. Amongst the Tanos Indians of New Mexico the memory of Father *Manuel Beltran, O. F. M.*, Martyr. After the reestablishment of the missions in New Mexico, in 1683, by Father Nicolas Lopez, Father Manuel was sent to

a church near a pueblo of Yumas and Tanos.¹ He labored there a few years, but about 1689 his own Indians rose against him and most cruelly slew him. After his death, since all other missionaries had been driven away to El Paso, the once flourishing Church of New Mexico disappeared. HAMMER, p. 47.

*JANUARY 31. In the country of the Apalaches, about Tal'ahassee, Florida, the memory of Father *Angel Miranda, O. F. M.*, the lieutenant *Juan Ruiz Mejia*, the Indians *Antonio Enija*, *Amador Cuipa Feliciano* and companions, Martyrs' When Governor Moore of South Carolina attacked the Spanish missions in the Apalache country, after the battle of Ayubale (January 25, 1704), P. Miranda and Lieutenant Mejia with many Indian converts fell into the hands of Moore and his Indian allies. Since the Spanish officer could not furnish the ransom demanded, Father Miranda, Mejia, some soldiers and a number of Christian Indians from the town of St. Luis, were burnt at the stake, at the end of January, 1704. Some of the Indians, while undergoing the torture, showed in prayer and exhortation the heroism of Christian martyrs. SHEA, Vol. i, p. 461.

*FEBRUARY 2. Near Donaldsonville, La., the memory of Father *Jean François Buisson de Saint-Côme* (Cosme), of the Seminary of Quebec, Martyr. He was born at Pointe-Levi, Canada, of a family which originally came from Saint-Cosme-le-Vert, France. He was baptized February 6, 1667, and ordained February 2, 1690. After serving for a time at Mines, Nova Scotia (Acadia), he was assigned to the western mission. He labored for a time at the Cahokia (Tamaroa) mission in Illinois, until succeeded by Father J. Bergier, about 1698. Then he followed Fathers Montigny and Davion, of the same Seminary, to the lower Mississippi and took up his residence amongst the Natchez (December, 1699). Shortly after he returned to the Tamaroa (opposite the present city of St. Louis) and preached to them, until, in 1701, he was relieved and again descended to the Natchez. The tribes of this region, however, were obdurate, so that by the end of 1704 all but the Natchez mission had been abandoned, leaving Father St. Côme alone. To seek relief from a cruel illness, in 1706 he started from his mission for Mobile, accompanied by three Frenchmen and a slave. While asleep at night on the bank of the river, the party was attacked and murdered by the savage Shetimasha (Sitimaches), about fifty miles from the mouth of the Mississippi. *Cath. Encycl.*, Vol. xiii, p. 342. La Haye, *Journal Historique*. New Orleans, 1831.

FEBRUARY 14. At Axacan (Occoquan) on the Rappahannock River, Virginia, the memory of the Jesuit martyrs, Father *Luis de Quiros* and the lay brothers *Gabriel de Solis* and *Juan Mendez*. They had come to Virginia with the Vice Provincial P. Segura (v. February 18). When the missionaries found that their treacherous Indian guide, Luis de Velasco, did not return to them, P. Quiros with his companions set out to effect a return of the misguided man by a personal conference. But Luis met them with hypocritical excuses. When the disconsolate missionaries turned to leave the village, the Indians rushed on them and killed them with a shower of arrows, February 14, 1571. *Cath. Encycl.*, Vol. xv, p. 455. *Historical Records and Studies*, New York, December, 1904, p. 355.

¹ After the revolt of 1680, the Indians of New Mexico abandoned their old towns, in the new pueblos, and tribal lines were broken up.

FEBRUARY 18. At Occoquan, on the Rappahannock River in Virginia, the memory of the Jesuit martyrs Father *Juan Bautista de Segura*, the novices *Gabriel de Granada* and *Sancho de Zevellos* and the lay brothers *Cristóval Redondo* and *Pedro Linares*. With Father Rogel, the founder of the Florida mission, P. Segura, since 1568, had worked at various points along the coast of Florida, Georgia and the Carolinas, with little success. About to give up the impracticable field, he received orders from S. Pius V and S. Francis Borgia to persevere. Accompanied by a converted Indian chief, Luis de Velasco, Father Segura, Vice Provincial of Florida, with his companions (the martyrs of February 14) and four Indian boys, sailed from S. Helena (St. Augustine), and landed near the present St. Mary's on the Chesapeake Bay, September 10, 1570. But the Indian guide, a brother of the chief, apostatized, and the Indians, after having slain Father Quiros on February 14, killed Father Segura and his companions, with the hatchets they had taken from them, February 18, 1571. This martyrdom led S. Francis Borgia to abandon the mission of Florida for the more inviting field of Mexico. Father Segura was born at Toledo and had joined the Jesuits at Alcalá, April 9, 1566. He had been rector of the college of Valladolid, when he was sent to America by St. Francis Borgia in 1568. *Cath. Encycl.*, Vol. xv, 455.

***FEBRUARY 20.** Amongst the Fox tribe, in Wisconsin, the memory of Father *Leonard Vatier, O. F. M.*, Martyr. He was killed in February, 1715. Unfortunately we have no details of his life and death. *Cath. Encycl.*, Vol. x, p. 391.

FEBRUARY 22. At Hawikuh (Aguico), amongst the Zuñi Indians of New Mexico, the memory of Father *Francisco Letrado, O. F. M.*, Martyr. He asked his superiors at Mexico City to send him to the Zuñi mission because it was the most discouraging of all the missions in New Mexico. When, on Sunday, February 22, 1632, he urged his people to come and hear Mass, he was pierced by a shower of arrows. READ, *History of New Mexico*, pp. 258ss.

FEBRUARY 23. At Denver, Colorado, the memory of Father *Leo Heinrichs, O. F. M.*, Martyr. He was born at Oestrich, archdiocese of Cologne, Germany, August 15, 1867, arrived at New York, November 8, 1886, and entered the Order of St. Francis, in the province of the Holy Name, at Paterson, N. J., on December 4, 1886. He was ordained priest, July 26, 1891, after he had made his profession on December 8, 1890. Whilst distributing Holy Communion, he was shot by an Italian, in St. Elizabeth's Church, Denver, Colorado, on February 23, 1908.

FEBRUARY 27. At Hawikuh in New Mexico, the memory of Father *Martin de Arvide, O. F. M.*, Martyr. He was killed by the Zipias Indians, February 27, 1632, shortly after Father Francisco Letrado. READ, *Hist. of N. M.*, p. 258.

***MARCH 2.** In Florida, south of St. Augustine, the memory of a *Franciscan Father* and an *Indian Chief*, Martyrs. A chief had been converted by the Franciscans, on the eastern coast of Florida, but his tribe demanded that the chief should renounce his faith and put the friars to death. On his refusal they killed him (1697) and one of the Franciscans; two others escaped. SHEA, Vol. i, p. 457.

***MARCH 3.** In Upper Louisiana, the memory of Father *Juan Minques, O. F. M.*, Martyr. He was killed in a massacre by Missouri Indians, about 1720. Further particulars are not known. *Cath. Encycl.*, Vol. x, p. 391. The martyrdom is given as doubtful by J. Mooney; Shea does not mention it.

*MARCH 10. At Onondaga, in the present State of New York, the memory of *Frances Gonanhatenha*, Martyr. Born at Onondaga, and converted by Father Fremin, with other Christians she had retired to Caughnawaga on the Canadian side of the St. Lawrence. She was a model of piety, modesty and charity. With her companions she was surprised by the Mohawks and English and tortured. Then she was brought to Onandaga, and, because she remained true to the faith, she was tortured again for three successive nights, then tied to the stake and, after being burned for a considerable time, scalped and forced to run till she fell beneath a shower of stones. She died for Christ c. 1692. SHEA, *Missions*, p. 325.

MARCH 16. At the Mission of Santa Cruz, on the San Saba River, Texas, the memory of the Franciscan Fathers *Alonso Giraldo Terreros* and *José Santiestevan*, Martyrs. Father Alonzo, from the missionary college of Querétaro, was superior of the mission of San Saba.² On March 16, 1758, some two thousand Comanche Indians, shouting and firing, surrounded the mission, demanding that Father Terreros accompany them to the fort, a few miles off.³ He mounted a horse, but had ridden only a few feet, when he was shot; with a groan he fell dead from his horse. Then the Indians made a general attack, killing some of the soldiers stationed at the mission. Father Santiestevan fled to the storeroom, but that was the first place the assailants visited. He perished under the blows of their weapons. Father Miguel Molina was wounded, but escaped during the night. ENGELHARDT, *Missionary Labors*, in the *Franciscan Herald*, v. 145 ss.

*MARCH 20. Amongst the Tamarois Indians in Illinois, the memory of Father *Gaston*, Martyr. He belonged to the Seminary of Quebec and had been ordained there in 1730. When Father Thaumur de la Source returned to Canada Father Joseph Courrier and Father Gaston were sent to succeed him in 1730. The latter was killed by Indians soon after reaching Tamarois. SHEA, Vol. i, p. 577.

*MARCH 24. At Fort St. Louis, Texas, the memory of the Recollect Missionaries *Zenobius Membré* and *Mazime LeClerq*, and the Sulpician *Chefdeville*, Martyrs. Father Zenobius was born at Baupaume, Dep. Pas-de-Calais, France, and was a member of the Franciscan province of St. Antony. He arrived in Canada in June, 1675, and, in 1679, accompanied La Salle to the country of the Illinois, where, with very small success, he worked for the conversion of the Indians, around Fort Crevecoeur. In September, 1681, he returned to Green Bay with Tonti, but in 1682 accompanied La Salle down the Mississippi river, returned with him to Europe and was made superior of the Franciscan monastery in his home city. In 1684 Membré with two Franciscans and three Sulpicians followed La Salle into Texas. The commander erected Fort St. Louis on Espiritu Santo Bay in 1685 and left there Fathers Membré, LeClerq and Chefdeville with 20 persons. Having failed in establishing a mission amongst the Indians, the three priests with the garrison were killed and the fort burned by the Karankawas, in 1687. *Cath. Encycl.*, Vol. x, 172.

MARCH 25. Near Fulton, Hawamba Co., Mississippi, the memory of the Jesuit missionary *P. Antonin Senat*, Martyr. He had arrived in America in 1734. When the massacre at Natchez (November 29, 1729) involved the valley

² Founded by P. Miguel Aranda in 1753, among the Apaches. The missionaries had arrived April 17, 1757.

³ Near the present town of Menardville.

of the Mississippi in Indian wars, an expedition of French and Illinois was sent against the Chickasaws in 1736, and Father Antonin Senat, S. J., accompanied the force as chaplain. After some success the French corps, which was to cooperate with another from the south, was attacked by the whole Chickasaw army. Vincennes, the commander, d'Artaguiette, Father Senat and others were taken. The missionary could readily have escaped. He would not, however, abandon those who needed his ministry. The prisoners were tied by fours to stakes and put to death with all the refinement of Indian cruelty, on Palm Sunday, March 25, 1736. To the last the devoted Jesuit exhorted his companions to suffer with patience and courage, to honor their religion and country. *Jesuit Relations*, Vol. lxxi, p. 171.

APRIL 17. At Caughnawaga, Canada, the memory of the venerable servant of God, *Catherine Tegakwitha*, Virgin, the "Lily of the Mohawks." She was born at Ossernenon, New York, in 1656, of a Christian Algonquin mother and a pagan Iroquois father. When she was four years old her parents and brother died of smallpox, and the child was adopted by her uncle, chief of the Turtle clan. In 1667 she was instructed in the faith by Fathers Fremin, Bruyas and Pierron, S. J., and when the clan moved to the northern bank of the Mohawk, near the present town of Fonda, in 1674, she was baptized by Father Jacques de Lamberville. Thenceforth she practised her religion unflinchingly in the face of almost unbearable opposition, till finally she was assisted by some Christian Indians to escape to Caughnawaga on the St. Lawrence. Here she lived in the cabin of Anastasia Tegonhatsihonga, a Christian squaw, her sanctity impressing not only her own people but also the French and the missionaries. Her mortifications were extreme. She died April 17, 1680. Many pilgrims visit her tomb and the Councils of Baltimore and Quebec have petitioned for her canonization. *Cath. Encycl.*, Vol. xiv, p. 471.

*APRIL 18. At Carniceria, Texas, the memory of Brother *José Pita O. F. M.*, Martyr. When, in 1721, Father Antonio Margil restored the missions in Texas, Brother José Pita, thinking that the presence of troops had made travel safe, undertook to reach the mission for which he had volunteered, without the proper escort. At a place which has since borne the name of Carniceria, about 60 miles from San Xavier River, and on a site on which subsequently a mission was erected, he fell into an ambushade of Lipan Apaches. He might have escaped, but to deliver a soldier, he begged the Indians to turn on him; but they killed him and his companion. He was the first Spanish Religious who died by the hands of Indians in that province. HAMMER, p. 72.

*APRIL 19. At Cicuyé (Pecos), New Mexico, the memory of Brother *Luis de Ubeda* (or *Escalona*), *O. F. M.*, Martyr. He was a member of the Mexican province of the Holy Gospel and accompanied Coronado on his march to the Northwest, together with Father Juan de Padilla and Father Juan de la Cruz. He was appointed to instruct the Indians at Cicuyé. When Coronado gave up New Mexico in disgust, Brother Luis remained at his pueblo, where the Indians had assigned him a little hut outside the village. From there he visited the neighboring pueblos. We do not know what happened to him, after the soldiers of Coronado had left, but it is regarded as certain that he became a martyr about 1544.⁴ PRINCE, *Spanish Mission Churches*.

⁴ Brother Luis, by several authors, erroneously, is identified with Father Juan de la Cruz. They claim that Luis de Escalona (Ubeda) was called Juan de la Cruz in religion.

*APRIL 20. At St. Francis Xavier Mission, Green Bay, the memory of Brother *Louis Le Boesme, S. J.*, Martyr. Born at Saintes, France, August 25, 1632, he entered the Society of Jesus in the province of Toulouse, November 24, 1650. He arrived the second time in Canada, after his first vows, in 1656. He was given as a companion to the Indian missionary, Father Jean Injalran, S. J., and, according to Griffin's *Historical Researches* (July, 1907, p. 260), was martyred by the Winnebagos in 1687, near De Pere, Wisconsin. The *Jesuit Relations*, Vol. lxxi, p. 149, however, do not state that he died a martyr.

APRIL 26. At Massacre Island, Louisiana, the memory of Father *Jacques Gravier, S. J.*, Martyr. He was born at Moulins, France, May 17, 1651, joined the Jesuits at Paris, October 29, 1670, and came to Quebec on June 16, 1685. In 1686 he went to Michilimackinac and, when the Recollects withdrew from the West, he succeeded Allouez in the Illinois mission begun by Marquette. In December, 1690, he was appointed Vicar General by Bishop Vallier of Quebec and the Illinois mission was given to the Jesuits. He is the true founder of that mission, where he spent ten years of incredible hardship and suffering. He first reduced the Illinois language to grammatical rules. Kaskaskia and Peoria Indians he grouped near Fort St. Louis on the Illinois River and despite the machinations of the medicine men moulded his flock into a model Christian church. In 1699 he was recalled to Mackinaw, but in 1700 we find him at the mouth of the Mississippi. Returning north he met the Kaskaskias who were about to migrate to the French colonies on the Gulf, but he induced them to settle at the mouth of the Okaw river, at the place which now bears their name. In 1703 he returned to the Peorias, but, late in 1705 he was attacked by his own fickle flock, who discharged a shower of arrows at him. One flint-headed weapon pierced his ear, but another struck him at the elbow and could not be extracted. He sought relief at Mobile, even at Paris, France. On February 12, 1708, returning from Europe, he reached the roadstead at Isle Massacre, in Louisiana, where he died of his wounds, April 26, 1708. *Jesuit Relations*, Vol. lxxi, p. 156.

*MAY 1. At Quivira, Nebraska or Kansas, the memory of Father *Juan de Padilla, O. F. M.*, the Protomartyr of the United States of America. He was born in Andalusia, Spain. After a short military career he took the habit of St. Francis, came to Mexico and joined the province of the Holy Gospel at Mexico City. First he was military chaplain to the expedition of Nuño de Guzman to Nueva Galicia (1529-1531). Then he made missionary tours through Michoacan and Jalisco, until he was appointed guardian of the convents first at Tulantzinco (Hidalgo), then of Tzapotlan (Jalisco). In 1540, with Father Marcos de Niza and three other friars, he accompanied Coronado on his memorable march to the fabled Seven Cities of Cibola (Zuñi). From there, with Coronado, he penetrated as far north as Quivira, to the lower Loup River in Nebraska. When the general and his army in disgust abandoned New Mexico (1542) and returned to the Capital, Fathers Juan de Padilla and Juan de la Cruz, with the Brother Luis de Ubeda, resolved to remain and evangelize the Indians. Whilst the other friars stayed on the Rio Grande, Father de Padilla returned to Quivira, protected by only one soldier, the Portuguese Andrés del Campo, and two Mexican Tertiaries. He evangelized the Indians about the present town of St. Paul, Howard Co., Nebraska, with good success. When, however, Padilla, against the will of the Indians,

attempted the conversion of an hostile tribe, the Guas (Kaws, or Kansas), on his way south, he was attacked by a band of savages, somewhere in Hall Co., Nebraska. As he calmly knelt in prayer, they slew him, c. 1544. His companions escaped. Some believe that not St. Paul, Neb., but Junction City, Kansas, marks the site of Quivira and a monument has been erected there to Father Padilla. The Franciscan Juan de Padilla, buried in the church of Isleta, N. M., is not identical with this martyr of Quivira. ENGELHARDT, in the *Franciscan Herald*, May, 1919. *Catholic Historical Review*, Vol. ii, 13 ss. READ, *History of New Mexico*, p. 165. CASTAÑEDA, in *Spanish Explorers in the Southern United States*, 1907.

MAY 11. At Candelaria, Texas, the memory of the Franciscan missionary *José Francisco de Ganzabal*, Martyr. He had charge of the mission of San Ildefonso (founded a. 1747). In 1752, on Ascension Day, May 11, he went to pass the festival with his fellow Religious at Candelaria. At nightfall three Fathers were in the little room at the mission and a Spaniard was standing at the door, when some Coco Indians fired and killed the Spaniard, who fell at the feet of one of the Fathers. The missionary hastened to aid him, but when Father de Ganzabal called out to learn who the assailants were, he received an arrow through his heart. HAMMER, p. 75.

*MAY 12. At Puaray, New Mexico, the memory of Father *Francisco Lopez, O. F. M.*, Martyr. He was a native of Sevilla and, when 17 years old, took the habit of St. Francis at Xeres de la Frontera. As superior of the mission band of Brother Agustin Ruiz, he was sent to New Mexico in 1581. He set up his headquarters at Puaray, the principal town of the Tiguez Indians, opposite Bernalillo. The soldiers, under Chamuscado, having explored the neighborhood, returned to Mexico; the Friars, however, P. Lopez, P. Juan de S. Maria and Brother Ruiz remained at Puaray. In the spring following the departure of Father Juan, Father Lopez, while praying near the pueblo, was killed with two blows of a wooden warclub by a Tigua Indian in May, 1582. In February, 1614, his relics were found by P. Estévan de Perea, and transferred to the church of Sandía, where miracles are attributed to him. ENGELHARDT, in the *Franciscan Herald*, June and July, 1919. READ, *History of New Mexico*, pp. 168 ss.

*MAY 20. At the pueblo of Santiago, amongst the Tigua Indians, New Mexico, the memory of Brother *Augustin Rodriguez (Ruiz), O. F. M.*, Martyr. He was a native of Spain, had taken the habit in the province of the Holy Gospel at Mexico City, but asked to be transferred to the custody of San Francisco de Zacatecas, to teach catechism to the Indians and gain the crown of martyrdom. He was sent to the exposed mission of the valley of San Bartolo, in the vicinity of Allende (Chihuahua), where he led a life of austere asceticism. After having visited the Indians, north of the Rio Grande near El Paso, he organized a missionary band, consisting of Father Francisco Lopez, Father Juan de S. Maria and himself. They left the mines of S. Barbara, June 5, 1581. After Fathers Juan and Francisco had lost their lives, he also was killed by a Tehua Indian at Santiago near Puaray. The Indian threw his body into the river. READ, *History of New Mexico*, pp. 168 ss.

MAY 24. At Gran Quivira (Tabira), New Mexico, the memory of the Venerable servant of God, *Maria Jesus de Agreda*, Abbess of the Nuns of the Immacu-

late Conception at Agreda in Spain. In 1623 Father Juan de Salas, O. F. M., went to the Xumana Indians, New Mexico, to bear the light of the gospel to them. To his surprise he found the Xumanas familiar with the Christian doctrines; they declared that they had been instructed in the faith of Christ by a woman. When Father Alonzo de Benavides returned to Spain, he learnt at the convent of the Ven. Maria de Agreda that she had in ecstasy visited New Mexico and instructed Indians there. The Franciscan writers from this time speak of this marvelous conversion of the Xumanas by the instrumentality of Maria de Agreda, as a settled fact. The Xumana nation, since, has been wasted away by wars and absorbed in some one of the New Mexican tribes. The Venerable Maria de Jesus was born at Agreda, April 2, 1602, and took the veil of the Poor Clares in 1618. She died at Agreda, May 24, 1665. ENGELHARDT, in the *Franciscan Herald*, December, 1920, and January, 1921.

JUNE 4. At San Cristóval de Tanos, New Mexico, the memory of Fathers *José de Arbizu* and *Antonio Carbonel*, O. F. M., Martyrs. In 1692 Don Diego de Vargas reasserted Spanish rule in New Mexico, where the churches had been destroyed and the missionaries martyred a.1680. But on June 4, 1696, the Taos, Picuries, Tehuas, Tanos, Queres and Jemes Indians again rose in rebellion. Their first act was to profane the churches, the next to butcher the missionaries. At San Cristóval de Tanos they killed Father Joseph and Father Antony, missionaries of the Taos. HAMMER, p. 59.

JUNE 5. Amongst the Jemes Indians in New Mexico, the memory of Father *Francis of Jesus Maria Casañas*, O. F. M., Martyr. He had worked amongst the Asinais Indians in Texas, in 1690, and had been sent by the other missionaries to Mexico to obtain a regular establishment of the Texas mission by royal order (1692). At the reestablishment of the missions in New Mexico (1693) he accompanied the new custos, P. Salvador de San Antonio to Santa Fé and was sent to the pueblo of the Jemes. When, June 4, 1696, a rebellion broke out, he was lured out of the village by some pagans, under the pretext that a dying man wished a priest to hear his confession. Then the war chief of the pueblo and the interpreter killed him with their clubs, the holy missionary repeating the names of Jesus and Mary till he expired. HAMMER, p. 59.

JUNE 6. At Fort St. Charles, Minnesota, the memory of Father *Jean Pierre Aulneau*, S. J., Martyr. Born in France, at Moutiers-sur-Hay, diocese of Luçon, April 25, 1705. He entered the Society, December 12, 1720, and arrived at Quebec, August 12, 1734. He was sent to the West to study the languages of the Cree and Assiniboin nations and to push on farther to the Mandan Indians. Father Aulneau reached the Lake of the Woods with the expedition of Pierre Gauthier de Varennes de Laverendrye in the fall of 1735, and spent the winter in Fort Charles, which was built by Laverendrye on a stretch of land which now belongs to Minnesota. June 5, 1736, Laverendrye, dispatched to Mackinac three canoes, manned by his eldest son and 19 Frenchmen, to secure provisions and ammunition. Father Aulneau was of the party. After one day's journey they were surprised by a party of Sioux Indians and cruelly murdered, on Massacre Island, in Canadian waters, to the southeast of Fort Charles. Their bodies were found September 17, 1736, and interred in the chapel of Fort Charles on September 18, of the same year. The remains of Father Aulneau and his companions were discovered in the summer,

1908. *Hist. Records and Studies*, April, 1919, pp. 488ss. *Jesuit Relations*, Vol. lxxi, p. 170.⁵

JUNE 8. At San Ildefonso, New Mexico, the memory of Fathers *Francisco Corvera* and *Antonio Moreno, O. F. M.*, Martyrs. P. Corvera was missionary at San Ildefonso; P. Moreno from Nambé had come to visit him. During the night of June 4, 1696, the Tehua Indians closed up every window and opening of their cell, then set fire to the convent and the church, leaving the Religious to die suffocated by the smoke and heat. PRINCE, *Spanish Mission Churches*.

JUNE 12. On the coast of Florida, south of Tampa Bay, the memory of Father *Diego de Peñalosa, O. P.*, Martyr. He had come to Florida with Fathers Cancer, Beteta and Garcia, in spring 1549. The vessel missed the Bay of Tampa; after searching for it a few days and landing from time to time the Fathers, at last, went ashore a few days before Pentecost and conferred with the natives. Whilst Father Cancer continued the journey towards the Bay, Father Diego with Fuentes, a pious Spaniard, and an Indian woman who had acted as interpreter, remained on shore. But the woman betrayed them and the missionary was killed as well as the layman "with all kinds of ceremony and addresses." *American Eccl. Review*, Vol. xxvii, p. 1902.

JUNE 21. At Detroit, Michigan, the memory of the Recollect Father *Nicholas Bernardin Constantin Delhalle*, Martyr, the first pastor of the first French town in the West. He arrived in Canada from France, June 1, 1696, and was assigned to the pastoral work at Longeuil and St. François de Sales. In the early summer of 1701 he accompanied La Motte Cadillac to the West. The latter founded Detroit (July 21, 1701) and Fort Pontchartrain; a chapel in honor of Ste. Anne, the mother church of the Northwest, was commenced on her feast-day, July 26, 1701. Father Delhalle served as chaplain to the troops (Aumônier of Fort Pontchartrain) and pastor of the French. In June, 1706, in consequence of the peculiar policy of Cadillac, hostilities broke out between the French and the Ottawas. As Father Delhalle, anxious to put an end to the slaughter, was entering the Fort, some Miamis joined him and the Ottawas opened fire on them. A ball struck Father Delhalle and he fell dead on the spot. He was interred in the church of Ste. Anne. HAMMER, p. 117. *American Hist. Researches*, Vol. xiii, p. 17.

JUNE 26. At Tampa Bay, Florida, the memory of Father *Luis Cancer de Barbastro, O. P.*, Martyr. He was a native of Saragossa, Spain, came to America in 1514, as superior of a band of Dominican missionaries and worked amongst the Indians of Vera Paz, in Central America. He composed many religious hymns in the Zapotec language. An ardent adherent of the Dominican Las Casas, he sided with him at the gathering, convoked by the Visitor Tello de Sandoval at Mexico (1546). Anxious to prove the efficacy of the methods proposed by Las Casas, he went to Spain and obtained there the grant of a vessel for his

⁵ Rev. J. J. Holzknecht in the *Hist. Researches*, July, 1907, and January, 1908, confounds Father Aulneau with P. Ignace Guignas, S. J., and claims that the latter was killed on a rocky little island in the Lake of Woods. P. Guignas, indeed, was tortured by the Indians and condemned to die at the stake, but was rescued by adoption. He still labored in his Dakota mission in 1736. SHEA, Vol. i, p. 630. The article of Father Holzknecht in July, 1907, contains many errors. P. Gil de Bernave and P. Henry Ruhen were killed in Sonora, Mexico, not in Arizona, U. S. The Oblate Aubert is not a martyr of 1734, but an author of the 19th century. Brother LeMoyné, who, according to Rev. Holzknecht, was martyred in New York State in 1656, is Father Simon LeMoyné who was kept a prisoner by the Iroquois at Onondaga during the winter 1661 to 1662, but was set free and died in peace at Cape de la Madeleine, November 24, 1665.

pious mission in Florida. He sailed from Vera Cruz with P. Diego de Peñalosa, P. Gregorio de Beteta and P. Juan Garcia, in spring, 1549. Father Diego was killed somewhere south of the Bay of Tampa, by the Calusas. Still Father Cancer, having found the bay itself, resolved to remain and preach to the Indians. He landed on June 26, with the other Fathers. When near the shore, he sprang out and, not heeding the remonstrances of his friends, proceeded up the steep bank. A crowd soon gathered around and a heavy blow of a club stretched him lifeless on the shore, June 26, 1549. In an instant the savages had covered him with mortal wounds and rushing to the water's edge drove back the rest with a shower of arrows. LOWERY, *Spanish Settlements within the U. S.* New York, 1901.

JUNE 28. At Aguatuví, Arizona, the memory of Father *Francisco de Porras, O. F. M.*, the protomartyr of Arizona. Born at Villanueva de los Infantes in Spain, he received the habit of St. Francis at the convent of San Francisco at Mexico, September 12, 1606. In 1623 he was appointed master of novices, which office he held for five years. He then asked to be sent to the Indians. In 1628 he left the motherhouse together with P. Andrés Gutierrez and Brother Cristóval de la Concepcion. On August 20, 1628, they founded the mission of San Bernardo amongst the Moquis; in a few years they converted 800 Indians. P. Porras was poisoned by the medicine men and died at Aguatuví in the arms of P. Francisco de San Buenaventura, June 28, 1633. Probably also P. Andrés and the Brother were killed. ENGELHARDT, *Franciscans in Arizona*, p. 23.

JULY 17. At Purísima Concepcion (Fort Yuma, California), the memory of the Franciscan Fathers *Francisco Hermenegildo Garcés* and *Juan Barreneche*, Martyrs. Father Garcés, a famous explorer and missionary, had been superior at S. Xavier del Bac, Arizona; he first visited the Yuma country in 1768. He was the first Spaniard to penetrate to the Mojave Indians (1776) in long journeys through the wilderness. On July 17, 1781, he was massacred with the youthful Father Juan Barreneche, 20 colonists, 12 laborers and 21 soldiers, at Purísima Concepcion, a new mission, by the Yuma Indians. ENGELHARDT, *California Missions*.

JULY 17. On the same day at San Pedro y Pablo de Biscuña in California, the memory of the Franciscan Fathers *Juan Diaz* and *Matias Moreno*, Martyrs. When a. 1781 Father Garcés undertook the establishment of a regular mission amongst the Yumas, these two fathers accompanied him to the mouth of the Gila and were appointed to the new pueblo of San Pedro y Pablo, eight miles southwest of Concepcion. They were killed by the Yumas on the same day with Father Garcés, July 17, 1781. ENGELHARDT, *California Missions*.

*JULY 20. Near the Rio Grande in Texas the memory of Father *Silva, O. F. M.*, Martyr. Father Silva worked amongst the Apaches but the friendly intercourse between the Franciscans and the Apaches, aroused hostile feelings among the Texas tribes in the missions, who regarded the Apaches as their natural enemies. Therefore a party of mission Indians killed Father Silva, about 1758. *Cath. Encycl.*, Vol. x, p. 391.

AUGUST 6. In the city of Mexico the memory of the venerable servant of God, Father *Antonio Margil, O. F. M.*, the Apostle of Texas. Born at Valencia, Spain, August 18, 1657, he entered the Franciscan Order in his native city, April 22, 1673. He arrived at Vera Cruz on June 6, 1683. Attached to the college of Queretaro, he preached missions all over the country, in Yucatan, Costa Rica,

Nicaragua and Guatemala. He always walked barefooted, fasted every day of the year, never used meat or fish and applied instruments of penance to himself unmercifully. June 25, 1706, he was appointed first guardian of the newly erected convent of Guadalupe, Zacatecas. In 1716 he led a band of three fathers and two lay brothers into Texas and founded the missions of Guadalupe among the Nacogdoches, Dolores amongst the Ays and San Miguel amongst the Adays. When the French destroyed these missions, Father Margil withdrew to the Rio San Antonio and remained near the present city of San Antonio for more than a year. He then returned with his friars to the scene of his former activities, restored the missions and even gave his attention to the French settlers in Louisiana. In 1722 he was recalled to Zacatecas, but later on resumed missionary work in Mexico. He died in the city of Mexico, at the convent of San Francisco, in the odor of sanctity, August 6, 1726. Pope Gregory XVI in 1836 declared Father Margil's virtues heroic. *Cath. Encycl.*, Vol. ix. p. 657. VILAPLANA, *Vida del V. P. Fr. Antonio Margil*, Madrid, 1775.

AUGUST 7. At Hawikuh (Zuñi) in New Mexico the memory of Father *Pedro de Avila y Ayala*, O. F. M., Martyr. When the Apache Indians attacked the Zuñi pueblo of Hawikuh, August 7, 1670, this pious missionary won a martyr's crown. *Cath. Encycl.*, Vol. xiv, s. v, Zuñi.

*AUGUST 9. Near New Orleans, La. the memory of Father *Jean Daniel Testu*, Martyr. He was a native of Cape-Saint-Ignace, Canada, was ordained in 1639 and went to join Father François Jolliet de Martigny of the Quebec Seminary, in 1712, when the latter took up the mission field in the Mississippi Valley. Father Testu founded a mission amongst the Choctaws in Louisiana in 1713. In August, 1718, on their way to Mobile, he and his party, while cabining at night on the shore, were attacked by Indians. At the first volley Father Testu received a fatal wound. His age is given as fifty. *Catalogue of the Indian Missionaries*, written by Vicar General Noiseux of Quebec and sent to Bishop Rosati of St. Louis by Bishop Signey of Quebec. (V. Jean Dequerre, November 10.) SHEA, *Missions*, p. 450. Charlevoix does not mention Father Testu, nor James Mooney in his article on the Choctaw Indians, in the *Cath. Encycl.* Probably he is a double of Father Saint-Côme.

AUGUST 10. At the Tesuque pueblo, New Mexico, the memory of Father *Juan Bautista de Pio*, O. F. M., Martyr. He was a native of Victoria, Spain, and was attached to the mission church of Santa Fé, New Mexico. On the morning of August 10, 1680, he had gone to Tesuque to say Mass, when the revolt of El Popé broke out. Father Pio was killed by the Indians, the first victim of the revolution. His Mass server, the soldier Pedro Hidalgo, escaped PRINCE, *Spanish Mission Churches*.

AUGUST 10. At the Tano pueblo of Santa Cruz de Galisteo, New Mexico, the memory of the Franciscan Fathers *Juan Bernal* and *Juan Domingo de Vera*, Martyrs. Father Juan was custodio of the missions of New Mexico, when the great insurrection of 1680 broke out. The plot was conceived by the Tejuan Indian El Popé (Poc-pec) who had been pursued by the Spaniards for committing murders and instigating the Indians to revive their old pagan rites. Father Bernal had been warned by the Tanos of San Cristóval and San Lázaro, but the Spanish governor took measures to prevent the revolt, when it was too late. Three hundred and eighty Spaniards, men, women and children, were killed, all the churches and Spanish settlements destroyed and every vestige, of Christianity stamped out amongst the Zuñis, Moquis, Návajos, Taos

Picuries and Tejuas. Both Father Bernal and Father de Vera were natives of Mexico City.

- AUGUST 10. At the Convent of Porciuncula, amongst the Pecos Indians in New Mexico, the memory of Father *Fernando de Velasco, O. F. M.*, Martyr. Juan Yé, the chief of the Pecos, communicated to the authorities the plans of El Popé to exterminate all the Spaniards. Finding his advice unheeded, he told Father Fernando: "Father, the people are going to rise and kill the Spaniards and missionaries. Decide then, whether you wish to go and I will send warriors with you and protect you." Thereupon Father Fernando hurried to warn Father Bernal at Galisteo, but was overtaken by the Indians and shot to death with arrows, at daybreak, August 10, 1680. He was a native of Cadiz and had served in the Mission of New Mexico for thirty years. PRINCE, *Spanish Mission Churches*.
- AUGUST 10. At the Tehua pueblo of Nambé, New Mexico, the memory of the Franciscan missionary Father *Tomás de Torres*. He was a native of Tepozotlan, México. He was killed at the outbreak of the insurrection of El Popé, August 10, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 10. In the pueblo of the Tanos Indians, New Mexico, the memory of Father *Simon de Jesus, O. F. M.*, Martyr. He had served the Tanos for four-score years. Seeing the talent, intelligence and apparent piety of an Indian boy, Frasquillo, he devoted his time to the education of the youth. Frasquillo learned to read and write Spanish fluently; he became a good Latinist and the chants and services of the Church were familiar to him. When, however, August 10, 1680, the revolt broke out under El Popé, Frasquillo entered ardently into it and slew with his own hands the priest who had done so much to elevate him. The Tanos hailed the young monster as their king. ESPINOSA, *Cronica Apostolica*, Vol. i, p. 284. PRINCE, *Spanish Mission Churches*.
- AUGUST 10. At the pueblo of San Lorenzo de Picuries, New Mexico, the memory of Father *Matias de Rendon, O. F. M.*, Martyr. He was a native of Puebla de los Angeles, Mexico, and was killed by his own fickle flock during the revolt of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At San Diego de los Jemes, New Mexico, the memory of the Franciscan missionary *Juan de Jesus*, Martyr. He was a native of Granada, Spain. He had worked amongst his people for nine years, when the Indian revolt of El Popé broke out. P. Juan was stripped, tied on a hog and chased through the pueblo amid the curses and blows of the rabble. Then they sat upon him and made him carry them around on all fours, until he sank lifeless, on August 11, 1680. His relics were taken, August 8, 1694, by Governor de Vargas, and deposited in the church of San Francisco at Santa Fé, August 11, 1694. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At the Indian pueblo San Esteban de Acoma in New Mexico the memory of Father *Lucas Maldonado, O. F. M.*, Martyr. He was killed by his Indians during the revolt of El Popé, August, 1680. He was a native of Tribugena, Spain, and held the office of Definidor actual. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At the pueblo Purisima Concepcion de Alona, New Mexico, the memory of Father *Juan de Val, O. F. M.*, Martyr. He was a native of Castile, Spain. After having worked at Alona for nine years, he was killed by the Zuñi Indians, during the insurrection of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.

- AUGUST 11. At the pueblo of San Geronimo de Taos, New Mexico, the memory of Father *Antonio Mora* and the lay brother *Juan de Pedrosa, O. F. M.*, Martyrs. Father Mora had been in service amongst the Taos, for nine years. He was a native of Puebla de los Angeles, Mexico. Brother de Pedrosa was born in Mexico City. They gave their lives for Christ during the insurrection of the Indian El Popé against the Spaniards, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At the Indian pueblo of San Ildefonso, New Mexico, the memory of Father *Luis de Morales, O. F. M.*, and the lay brothers *Antonio Sanchez de Pró* and *Luis de Baeza*, Martyrs. Father Morales was born at Ubeda, Spain. Brother de Pró was a native of Mexico City; he had joined the Discalced Carmelites, but had gone over to the Observants of St. Francis, in order to be able to go to the missions in New Mexico. The three friars were killed at San Ildefonso during the revolt of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 11. At San Marcos pueblo, New Mexico, the memory of the Franciscan Father *Manuel de Tinoco*, Martyr. He was killed during the Indian revolt of El Popé, in August, 1680. He had joined the Order of St. Francis in the province of San Miguel de Estremadura. PRINCE, *Spanish Mission Churches*.
- AUGUST 12. At San Bernardo de Aguatuvi, Arizona, the memory of Father *José de Figueras, O. F. M.*, Martyr. He was born in the city of Mexico and came to Arizona in 1674; there he served the Hopi pueblo of Aguatuvi, 26 miles from the Zuni pueblos. When the Indians rose against the Spaniards in August 1680, he foretold them that within three years they would be at war with each other. He was killed with clubs and stones and his body thrown into a cave. ENGELHARDT, *Franciscans in Arizona*, p. 24.
- AUGUST 12. At the pueblo of San Bartolmé de Xongopavi (Xenopoli) in Arizona, the memory of Father *José de Trujillo, O. F. M.*, Martyr. He was born at Cadiz, Spain and joined the Franciscans in 1634. First he was sent to the Philippine Islands, then to Mexico. There he was named prior of the convent of San Cosmé without the walls of Mexico City. At last he went to the missions of New Mexico. He worked in the Hopi pueblo of San Bartolmé, seven leagues from Aguatuvi. His own Indians killed him during the insurrection of El Popé, in August, 1680. PRINCE, *Spanish Mission Churches*.
- AUGUST 12. At the pueblo of Santo Domingo, New Mexico, the memory of the Franciscan missionaries *P. Juan Talaban*, *Francisco Antonio de Lorenzana* and *Juan Montesdoca*, Martyrs. Father Talaban was a native of Sevilla, Spain, and had worked in the missions of New Mexico for twenty years; he had been custodio of the missions. Father de Lorenzana was born in Galicia, Spain, P. Montesdoca at Querétaro, Mexico. During the great Indian revolt of El Popé, in August, 1680, the three priests were locked up in their house by the Indians who set fire to it, thus stifling and burning the friars. PRINCE, *Spanish Mission Churches*.
- AUGUST 12. In the country of the Zuñi Indians, New Mexico, the memory of the Franciscan Fathers *Lorenzo Analisa*, *Juan Espinosa* and *Sebastian Casalda*, Martyrs. They were stripped, stoned, and at last shot to death in the public place. Their bodies were buried in the ruins of the church. HAMMER, *Die Franziskaner in den Ver. Staaten Nordamerikas*, p. 45. Shea does not mention these martyrs, nor PRINCE, (*Spanish Mission Churches*), but they are given in the list of Archbishop Salpointe, *Hist. Researches*, January 1907, p. 76.

AUGUST 14. On the Menominee River, in Wisconsin, the memory of the Jesuit Father *René Menard*, Martyr. He was born at Paris, March 2, 1605, and arrived at Quebec, July 8, 1640. He was assigned to work amongst the Hurons. After the destruction of the Huron mission (1649), he was sent to the Cayugas, in the Iroquois country (New York State), where, for the first three months, he was brutally treated, but succeeded in gaining the confidence of the savages. When the Iroquois mission was interrupted, he went to Three Rivers, but in 1695 started with 300 Ottawas for the far west. He reached the shores of Lake Superior in 1660 and endeavored to establish a mission in Keweenaw, Mich. From Keweenaw he set out to visit other tribes. On his way to the Hurons on Noquet Island at the mouth of the Menominee River, he was separated from his companion, a French blacksmith; he lost his way in the forests and was never heard of again. He was murdered by a roving band of Sioux, probably at the first rapids of the Menominee, near the present city of Crystal Falls, about August 4, 1661. *Cath. Encycl.*, x, p. 178. *Hist. Researches*, July, 1910, p. 246. *Jesuit Relations*, Vol. lxxi, p. 144.

AUGUST 23. At Norridgewock Mission, Maine, the memory of Father *Sebastien Râle (Rasle)* S. J., Martyr. Born at Pontarlier, France, January 4, 1657, he entered the Jesuit novitiate at Dôle, September 24, 1675. His theology he finished at Lyons in 1688 and arrived at Quebec, October 13, 1689. His first missionary work was in an Abenaki village near Quebec; next he labored in the Illinois country for two years. In 1694 he was sent to the Abenaki mission on the Kennebec. The colonists of New England regarded with suspicion and hatred the arrival of a Frenchman in the midst of savages who were hostile to the English. Hence the Indian outrages perpetrated on the eastern frontier of New England during Râle's long residence among the Abenakis were attributed to him. In 1705 the English burned his church at Norridgewock. When the territory in 1713 was ceded to England, Râle remained and rebuilt his church. After having escaped from an attack of the New Englanders in 1722, he was surprised by another expedition in August, 1724; he, with several chiefs and many of his flock, was killed, scalped and hacked to pieces by the Mohawk allies of the English, August 23, 1724. His Abenaki dictionary is preserved at Harvard College and was published in 1833. *Cathl. Encycl.* Vol. xii, p. 635. *Records of the Amer. Cath. Hist. Soc.*, Vol. xviii; *Hist. Researches*, January, 1908, 33.

AUGUST 28. In Monterey, Cal., the memory of the servant of God, Father *Junipero Serra, O. F. M.*, the Apostle of California. He was born at Petra, Isle of Majorca, November 24, 1713. On September 14, 1730, he joined the Franciscans, taught philosophy at Palma and attached himself to the missionary college of San Fernando, Mexico, in 1749. For nine years he served at the Sierra Gorda Indian missions, north of Querétaro. Recalled to Mexico he became famous as a preacher of missions. In 1767 he was appointed superior of a band of 15 Franciscans for the Indian missions of Lower California, but in 1769 he accompanied Portolá's land expedition to Upper California. He arrived at San Diego on July 1, 1769, and on July 16 founded the first of the twenty-one California missions which accomplished the conversion of all the natives on the coast as far as Sonoma to the north. In 1778 he received the faculty to administer the Sacrament of Confirmation. He confirmed 5,309 persons, who, with but few exceptions, were Indians converted during the fourteen years from 1770. Besides extraordinary fortitude, his most conspicuous virtues were insatiable zeal, love of mortification, self-denial

and absolute confidence in God. He died at Monterey, Cal., August 28, 1784. *Cath. Enceyl.*, Vol. xiii, p. 730. *Hist. Records and Studies*, vii, 168. ENGELHARDT, *Missions in California*.

*AUGUST 31. At the Hopi pueblo of San Francisco de Oraibe, in Arizona, the memory of the Franciscan Fathers *José de Espeleta* and *Augustin a S. Maria*, Martyrs. P. Augustin was a native of Patzcuaro, Mexico, and came to Arizona in 1674. Espeleta was born at Estela in Navarra; he had been custodio of the missions and had spent thirty years there. Both were killed during the revolt of El Popé, in August, 1680. Before P. Espeleta was massacred, the Indians kept him as a slave, like a beast of burden, an object of ridicule for old and young. PRINCE, *Spanish Mission Churches*.

SEPTEMBER 9. On the Illinois River the memory of the Recollect Father *Gabriel de la Ribourde*, Martyr. He was the last scion of a noble Burgundian house; he renounced the world and its honors to enter the Order of St. Francis, and then, when advanced in years, renounced the comforts of Europe for the wilds of Canada. He came to Quebec in August, 1670, and soon became Commissary or Superior of his Order in the colony. Sent by his successor to Fort Frontenac, near the present city of Kingston, he was assigned as superior to La Salle's party. Later on he remained with Tonti at Fort Crevecoeur, evangelizing the Indians. When Tonti and his party gave up and destroyed the Fort, they set out in a wretched canoe to reach Green Bay. While Tonti and Father Membré, next day, were busy repairing the canoe, Father Gabriel retired apart to say his breviary. While thus engaged, he was met by a party of Kikapoos, out against the Iroquois, who ruthlessly murdered him and threw his body into a hole, September 9, 1681, in the seventieth year of his age. HAMMER, p. 111.

SEPTEMBER 10. Near the Tigua pueblo of Chilili, New Mexico, the memory of Father *Juan de Santa Maria, O. F. M.* He was a Catalan, joined the Franciscans at Mexico and, when still a young man, set out for the pueblos of New Mexico, from the Santa Barbara Mines, Chihuahua, on June 5, 1581. With him were Father Francisco Lopez, the superior, and Brother Augustin Ruiz (Rodriguez), the organizer of the expedition. They were protected by eight soldiers under Francisco Chamuscado, and six Mexican Indians. They visited the pueblos of the Piros, Tigua and Queres nations. When the party arrived amongst the Tano Indians at the pueblo of Galisteo, Father Juan became anxious to return to Mexico to render a report, in order that more priests might be sent to the mission. He started alone from the Sandía mountains, trusting to his knowledge of the stars, but on his way, on the third day, he was killed under a huge stone by a party of roving Indians, near Chilili, Bernalillo Co., on September 10, 1581. *Cath. Historical Review*, October, 1920, pp. 308ss.

*SEPTEMBER 11. Near Fort Adams, Mississippi, the memory of Father *Nicolas Foucault*, the first martyr of the Seminary of Quebec. He was born in Paris and ordained at Quebec, December 3, 1689. For ten years pastor at Batiscan, he was impelled by zeal for the missions to follow Montigny, and set out for the Mississippi in 1701. He had already accomplished much good amongst the Arkansas, when, in 1702, he set out for Mobile with his servant and two Frenchmen. They took as guides two Indians of the Koroa tribe, akin to the Arkansas. Led by hopes of plunder, or instigated by hatred, these treacherous savages murdered the whole party near the Tonica villages, in September, 1702. Father Antoine Davion at the time was ascending the Mississippi and discovered on the banks of the river the bodies of these victims of Indian ferocity. He interred them with the rites of the Church. SHEA, Vol. i, p. 445.

- SEPTEMBER 13. At St. Augustine, Florida, the memory of the holy Martyr *Pedro de Corpa, O. F. M.* In 1593 sent to the province of Guala in Florida, he established a neophyte village amongst the Timucua Indians at Tolemato (now the cemetery of St. Augustine), but when he publicly reproved the profligate son of the Cazique who had fled from Guala island to the pagans of Tolomato, he was killed by the young man's partisans whilst kneeling before the altar in September, 1597. His head was severed from the body and set on a spear over the gate. HAMMER, p. 17.
- SEPTEMBER 14. At St. Augustine, Florida, the memory of Father *Juan de Silva O. F. M.*, Martyr. In 1593 he was sent as superior of a band of twelve Franciscan missionaries to work amongst the Timucua and Yamassee tribes on the lower St. John River and the islands on the southern coast of Georgia. He established regular villages of neophytes around St. Augustine, but was killed during the Indian conspiracy of September, 1597. HAMMER, p. 17.
- SEPTEMBER 15. On St. Simon's Island, Glynn Co., Georgia, the memory of the Martyr *Francisco de Velascola*, Franciscan Priest. Sent to Florida in 1593 he formed a village of neophytes at Asao, on St. Simon's Island, Georgia. He was killed by the insurgent Yamassee Indians in September, 1597, whilst returning from his church. HAMMER, p. 17.
- SEPTEMBER 16. At Toboqui in Florida, the memory of the Franciscan Father *Blas Rodriguez*, Martyr. He came to St. Augustine, Florida, in 1593, with Father Juan de Silva and established a village of neophytes at Toboqui near St. Augustine. He was killed in the chapel of Our Lady of the Milk after Mass, by the insurgent Yamassee Indians from Tolemato, in September, 1597. HAMMER, p. 17.
- SEPTEMBER 17. On Amelia Island, Nassau Co., Florida, the memory of the Franciscan Father *Miguel de Auñon* and the laybrother *Antonio de Badajoz*, Martyrs. Father Miguel was sent to Florida a. 1593, with Father Juan de Silva, O. F. M. He established himself at Asopo on Amelia Island to the north of St. Augustine and was killed with clubs by the insurgent Yamassee Indians before the altar, together with the laybrother Antonio de Badajoz, in September, 1597. Their bodies were raised a. 1605 and buried at St. Augustine. HAMMER, p. 17.
- SEPTEMBER 23. At Andagaron, on the Mohawk River, N. Y., the memory of the Venerable Servant of God, *René Goupil, S. J.*, Martyr. He was a native of Angers, France, b. in 1607. Because ill health prevented him from joining the Society of Jesus, he attached himself to the Canada mission as a *donné*. After serving two years as physician and surgeon in the hospitals of Canada, he became the companion of Father Jogues and as such started with him to the Huron mission in 1642. Captured by the Iroquois near Lake St. Peter, like the other prisoners, he was beaten, his nails were torn out and his finger joints cut off. Brought to Ossernenon and Andagaron, he was repeatedly tortured. At last, because he taught the Indian children the sign of the Cross, he was felled to the ground by a hatchet blow by an Indian; he expired invoking the Name of Jesus, September 23, 1642. During his captivity, in August, he had bound himself to the Society of Jesus, pronouncing the religious vows in presence of Father Jogues; the latter called Goupil "an angel of innocence." MARTIN, *Issac Jogues*, Paris, 1882, *Cath. Encycl.*, Vol. vi, p. 684.
- SEPTEMBER 28. On Cumberland Island, Georgia, the memory of Father *Pedro Martinez*, the protomartyr of the Jesuits in the United States. He was born at Celda, diocese of Saragossa (or at Teruel?), Spain, on October 15, 1533. In

1553 he joined the Jesuits at Valencia; with Fathers Juan Rogel and Francisco Villareal, he was sent to America by S. Francis Borgia, in June, 1566. He was a man of great learning, deep humility and fervent zeal. Driven by a storm to the coast of Georgia, he landed with a few companions, but his ship was thrown back to the high sea by the heavy waves. Whilst he tried to reach Florida on foot, he was killed by the natives on the isle of Tacatacuru (Cumberland), about September 28, 1566. *Hist. Records and Studies*, December, 1904, p. 352.

SEPTEMBER 29. At De Pere, Wisconsin, the memory of two *Jesuit Fathers*, Martyrs. These martyrs may not be a product of fiction. In 1765 they are said to have been killed by the Winnebagoes; but they cannot be identified. They are believed to have been the last Jesuit missionaries in the Mission of Wisconsin. The two Fathers, then at Michilimackinac, were Pierce Du Jaunay and Louis Marin Le Franc. But these cannot have been the martyrs, since they died in peace at Quebec, Du Jaunay on July 16, 1780, Le Franc on May 25, 1776. *Hist. Researches*, July, 1907, p. 260; *Jesuit Relations*, Vol. lxxi, p. 171.

*SEPTEMBER 30. At Saint-Sauveur, on Mount Desert Island, Maine, the memory of the Jesuit Brother *Gilbert Du Thet*, Martyr. The Jesuit Fathers Quentin, Masse and Briard, in June, 1613, established a peaceful settlement for the conversion of Indians on Soames Sound, Mt. Dessert Island. The post was destroyed by the English under Captain Argal of Virginia, in September, 1613; Brother Du Thet^{*} was killed, the Fathers were carried to Virginia as prisoners. *Cath. Encycl.*, Vol. xii, p. 287; *Hist. Records and Studies*, December, 1904, p. 365; *Jesuit Relations*, Vol. lxxi, 137.

OCTOBER 4. At New Orleans, La., the memory of the Venerable Servant of God, Father *Francis Seelos, C. SS. R.* Born at Fuessen, Bavaria, he pursued his studies at Augsburg and Munich and entered the Congregation of the Most Holy Redeemer, offering himself for the American mission. He arrived in America, April 17, 1843, made his profession at Baltimore, May 16, 1844, and was ordained seven months later by Archbishop Eccleston. He was assigned first to St. James, Baltimore, then, in May, 1845, to Pittsburgh; in 1851 he was appointed superior of the Pittsburgh community, where he labored for 9 years. His confessional was constantly besieged by crowds of people of every description. It was said by many that he could read their very souls. At Baltimore he was prefect of the professed students. In 1860 his name was proposed for the vacant see of Pittsburgh, but he humbly refused. In 1866 he was summoned to Detroit and in September of the same year to New Orleans, La. There he died, October 4, 1867. The cause of his beatification is in progress. *Cath. Encycl.*, Vol. xiii, p. 681.

OCTOBER 12. At the Indian mission of Santa Cruz, California, the memory of Father *Andrés Quintana, O. F. M.*, Martyr. He was a powerful man physically and fearless withal, but full of tenderness and solicitude towards his neophytes. In spite of his charity towards the natives, he was waylaid and killed in the most diabolical manner by his own mission Indians, October 12, 1812. ENGELHARDT, *California Missions*, Vol. iii, p. 12.

OCTOBER 15. At Perryville, Missouri, the memory of the Venerable Servant of God, Father *Felix DeAndreis, C. M.*, Vicar General of the Diocese of Louisiana, and first Superior of the Congregation of the Mission in the United States. Born at DeMonte in Piemont, Italy, December 13, 1778, he entered the Congrega-

* He came from the Province of France and had arrived at Quebec, January 23, 1612.

tion of the Mission (Lazarists) at Mondovi, November 1, 1795, and was ordained at Piacenza, August 14, 1801. From 1810, at Monte Citorio, Rome, he was constantly engaged in giving missions and retreats for the clergy or the seminarists. It was no unusual thing for him to preach four times a day on different subjects. In 1815 Pius VII appointed him for the missions of Bishop Dubourg in Louisiana; his party reached Baltimore on July 26, 1816. Until Bishop Dubourg arrived, Father DeAndreis taught theology at St. Thomas Seminary, Kentucky. Then he directed the novitiate of the Congregation in the Bishop's residence at St. Louis, where he died October 15, 1820. He was buried at the Seminary church at Perryville, Mo. His zeal and strenuous life as well as the hardships of missionary work in America had exhausted his weak constitution. His process of beatification has been begun by the Roman authorities. *Life of the Very Rev. Felix de Andreis, C. M.*, St. Louis, 1900.

OCTOBER 18. At Ossernenon, near Auriesville, N. Y. the memory of the Venerable Servant of God, Father *Isaac Jogues, S. J.*, Martyr. Born at Orleans, France, January 10, 1607, he entered the Society of Jesus at Paris October 24, 1624, and was sent to Canada in 1636. From Quebec he went to the regions around the great lakes where the illustrious Father Brebeuf and others were laboring. He penetrated as far as Sault-Ste.-Marie. August 3, 1642, near Three Rivers he was taken prisoner by the Iroquois and, after being cruelly tortured, carried to the Indian village of Ossernenon (Auriesville) on the Mohawk, about 40 miles above the present city of Albany. When, after 13 months of slavery, he was about to be burnt at the stake, he was freed by the Dutch and conveyed to France. There he was received with great honors at court. In 1644, he returned to Canada and, in 1646, negotiated peace with the Indians at Ossernenon. On September 27, 1646 he began his third and last journey to the Mohawk. The superstitious Indians however ascribed to him the double calamity of a contagious fever and of a blight which had fallen on their crops. They determined to wreak vengeance on him and sent warriors to capture him. The Iroquois met him near Lake George, stripped him naked, slashed him with their knives and then, with a faithful layman, Jean Lalande, led him to the village. On October 18, 1646, when entering a cabin, he was struck with a tomahawk and afterwards decapitated. The heads of Father Jogues and of Lalande were fixed on the palisades, the bodies thrown into the Mohawk. The Fathers of the third National Council petitioned the Apostolic See for his beatification. *Cathl. Encyclopedia*, vol. viii, p. 420.

OCTOBER 18. At St. Charles, Missouri, the memory of the servant of God, Madame *Philippine Rose Duchesne*, Virgin, foundress, in America, of the first houses of the Society of the Sacred Heart. Born at Grenoble, France, August 29, 1769, she was educated by the Visitation Nuns, entered that Order, saw its dispersion during the Reign of Terror and vainly attempted the reestablishment of the convent of Sainte-Marie d'en-Haut, near Grenoble. Finally, in 1804, she accepted the offer of Mother Barat, to incorporate her community into the Society of the Sacred Heart. In 1818 Mother Duchesne set out with four companions for the missions of America. Bishop Dubourg welcomed her to New Orleans, whence she sailed up the Mississippi to St. Louis, finally settling her little community at St. Charles. Cold, hunger and illness, opposition, ingratitude and calumny served only to fire her lofty and indomitable spirit with new zeal. Having founded the new houses at Florissant, Grand Coteau, New

Orleans, St. Louis and St. Michel, La., she yearned to teach the poor Indians. Old and broken as she was, she went to labor amongst the Pottowatomies at Sugar Creek, Kansas. But one year later she returned to St. Charles and died October 18, 1852. Preliminary steps for her beatification have been taken. BAUNARD, *Histoire de Mme. Duchesne*, Paris, 1878.

*OCTOBER 25. At Onondaga, New York, the memory of *Stephen te Ganonakoa*, Martyr. He was a native of Onondaga, but, to insure the liberty of practicing his religion, had, with his family, retired to Caughnawaga, Canada. While hunting, in September, 1690, he was surprised by a Cayuga party and conducted to Onondaga. He was forced to run the gauntlet and undergo the usual fiendish tortures. He next suffered the torture of fire; and, triumphing over all was at last bound to the stake. Yet all their cruelty could not wring a sigh from the Indian hero who stood motionless, his eyes raised to heaven. At last he chanted aloud his dying prayer, a prayer for his torturers, who in a few moments completed their work. SHEA, *Missions*, p. 322.

NOVEMBER 4. At San Diego, California, the memory of Father *Luis Jayme, O. F. M.*, Martyr. He arrived at San Diego, with nine other Fathers, March 12, 1771. The Fathers had been fairly successful in their efforts to win the savages from paganism; this provoked the sorcerers and other chief men to conspire against their lives. During the night preceding the 4th of November, 1775, about one thousand armed Diegueño Indians surrounded the mission, looted the sacristy and storehouse and then set fire to the buildings. Father Luis Jayme and José Romero, the blacksmith, were killed. Father Luis was the first martyr of the California mission. ENGELHARDT, Vol. ii, p. 169.

NOVEMBER 5. At Nacagdoches, Texas, the memory of the Franciscan Father *Antonio Dias de Leon*, Martyr. He was from the Franciscan College of Zacatecas, Mexico, known for his virtues and merits. He had been on the mission at San José, from 1820 to 1823 and had acted as chaplain to the troops. For ten years he was at Nacagdoches mission and had given offence to no one. Turbulent American frontiersmen and their itinerant ministers, ignorant, prejudiced and full of animosity against the Church, killed him secretly November 4 or 5, 1834. SHEA, Vol. iii, p. 712.

*NOVEMBER 10. In Illinois the memory of Father *Jean Dequerre (Dequen?) S. J.*, Martyr. According to an unreliable report he came from the Lake Superior region to the Illinois country in 1653 and established a mission somewhere near the present city of Peoria. In 1660 he went to visit a tribe west from the Illinois river, but was killed by the savages in 1661.⁷ *Wisconsin Historical Collections*, Vol. iii, p. 90 ss.

⁷ The name of Father Dequerre is the first in a list of Missionaries, employed in the Mission of Illinois and the Mississippi. It was composed in Latin by Msgr. Noiseux, Grand Vicair of Quebec. This list, upon request, was sent to Bishop Rosati of St. Louis by Rt. Rev. Jos. Signay, Bishop of Quebec, March 5, 1834. Also Bishop Bruté of Vincennes obtained a copy from Quebec. Father Noiseux himself acknowledges that his list contains numerous inaccuracies, being taken from "manuscript written on greasy paper, with ink made of gunpowder." Consequently J. Gilmary Shea discounts the reliability of Noiseux and denies the very existence of P. Dequerre. Judge John Law of Evansville, Ind., however, in a series of articles (*Catholic Telegraph*, 1855) defends the Canadian Vicar General against Shea. He claims, that probably the Jesuits, before Marquette, discovered the Mississippi, reaching the Cahokia Indians overland, through the present State of Illinois. Rev. E. Saulnier, chancellor to Archb. Kendrick of St. Louis, in 1855, says "Noiseux may be a good authority in spite of Mr. Shea." A copy of the list is found in the archives of St. Louis Chancery Office.

NOVEMBER 22. At Santa Clara, California, the memory of the venerable servant of God, the Franciscan missionary *Magin Catalá, O. F. M.* He was born at Montblanch, Catalonia, Spain. He received the habit of St. Francis at Barcelona, April 4, 1777, and was ordained priest in 1785. In October, 1786, he sailed from Caviz and joined the famous missionary College San Fernando in the City of Mexico. In 1794 he was sent to the Indian mission of Santa Clara in California, where, in company with Father José Viader, he labored most zealously for 36 years. All through his life Father Catalá suffered intensely from inflammatory rheumatism; in his last years he could neither walk nor stand unassisted. He, nevertheless, visited the sick and preached in Indian and Spanish while seated in a chair at the altar rail. Despite his infirmities he observed the rule strictly, used the discipline and penitential girdle and never used meat, fish, eggs or wine. The venerable missionary was famed far and wide for his miracles and prophecies, as well as for his virtues. He died at Santa Clara, November 22, 1830. In 1884 Archbishop Alemany instituted the process of his beatification. ENGELHARDT, *The Holy Man of Santa Clara*, San Francisco, 1909.

NOVEMBER 25. At Pecos, Texas, the memory of Father *Juan de la Cruz, O. F. M., Martyr.* With Brother Luis de Ubeda he had accompanied Father Juan de Padilla, when Coronado went to the Northwest to find the legendary Seven Cities of Cibola. The adventurous explorer, Coronado, returned to Mexico, but the Franciscans remained with the Indians. After having labored for some time amongst the Tiguex on the Rio Grande, Father Juan de Padilla went to Quivira in the Northeast and left Father Juan de la Cruz to instruct the Tiguex. The latter fell a victim to the ferocity of the Indians November 25, 1544. PRINCE, *Spanish Mission Churches*.

NOVEMBER 28. At Natchez, Mississippi, the memory of Father *Paul Du Poisson S. J., Martyr.* He was a native of Epinay, France, where he was born January 27, 1693, and entered the Society of Jesus in the province of Champagne, September 11, 1712. P. Du Poisson was one of the French missionaries who came to the mission in Louisiana in 1727; he reached the Arkansas Post in July, 1727, which mission had seen no priest since the death of Father Foucault (1702). Here he labored amongst the Quapaws and the colonists until 1729 with indifferent success. About that time the Natchez had planned a revolt against the French. On his way to New Orleans Father Du Poisson, ignorant of the plot, reached Natchez November 26, and, the Capuchin priest being absent, officiated for the people on the first Sunday in Advent. Whilst on Monday, November 28, 1729, he was about to carry the Blessed Sacrament to a sick man, he was killed by the Natchez chief with a blow of the tomahawk; then the savage hacked off his head. SHEA, *Missions*, p. 448.

***DECEMBER 7.** At St. Mark's Island, Florida, the memory of three unknown *Franciscan Fathers, Martyrs.* When Governor Moore of South Carolina, in 1702, made war on Florida, the Christian Indians on the islands, from St. Catherine's to Amelia, had withdrawn to St. Mark's Island, where they formed three towns. These were now committed to the flames with their churches and convents; three Franciscan Fathers fell into the hands of the enemy, while their Indian converts fled to St. Augustine. The Fathers were killed by the Indians. SHEA, Vol. i, p. 459.

DECEMBER 11. Near Vicksburg, Mississippi, the memory of Father *Jean Souel, S. J., Martyr.* He had come from France with Fathers Du Poisson, Dumas and De

Guyenne in 1727 to the Louisiana mission, and was assigned to the Yazoo, though prostrated by disease. He was to minister to the French and announce the gospel to the Yazoo, Ofagoulas and Coroa. Although his constitution was completely shattered, he took up his residence at the Indian village and devoted himself to the study of the language. The Yazoo in 1729 were drawn into the conspiracy of the Natchez, and on December 11 killed Father Souel by a volley of musket balls. His faithful negro, who attempted to resist the violence of the murderers, was cut to pieces. The next day they attacked the French fort and massacred all the inmates. *Jesuit Relations*, lxxi, 168.

DECEMBER 21. At the pueblo of the Taos Indians in New Mexico the memory of Father *Pedro de Miranda, O. F. M.*, Martyr. He was a native of Avila, Spain, and was killed by the Taos Indians, with two Spanish soldiers, Luis Pacheco and Juan de Estrada, December 21, 1631. PRINCE, *Spanish Mission Churches*.

*DECEMBER 23. In St. Mark's Mission, near the mouth of Wolf River, Wisconsin, the memory of Brother *Jean Guérin, S. J.*, Martyr. He was the companion, first of Father Menard, then of Father Louis André, and was martyred a. 1672 at the Big Butte des Morts, near Oshkosh, Wisconsin, by pagan Outagamies or Fox Indians. *Hist. Researches*, July, 1907, p. 260. Where Father Holzknicht obtained this information we do not know; Guérin was a "donné" of the Society. Neither the *Jesuit Relations* nor Shea mention his martyrdom.

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